RQ2 Kazak RQ2
Historical Siberia RR2

H.S. /172 cont./

175 87 At the beginning of the 1880's the first private society for cultural enlightenment was opened in the region "for the care of elementary education" (in Omsk). In general, education began to make considerable strides in the region beginning from the 1860's. In recent times attention has been turned to agricultural education and the spreading of skills and crafts through the region. Lower agricultural schools were opened in the uyezds in 1885 for this purpose. Finally it would be impossible not to mention the opening (in 1877) in Omsk of the Western Siberian Section of the Imperial Russian Geographical Society, which occupies an eminent place in the history of enlightenment in the region, both in the study of the region and as an educational society, and which is rallying the best local cultural forces around it.

K 175 871 191 The dissemination of reading and writing among the Kirghiz /Kazak/ population was founded long ago. Their first elementary schools were opened even considerably earlier than those for the Russian population, but there is very little literacy in Russian among them.

This lack of literacy in Russian among the indigenous population is explained, perhaps, by the fact that at the beginning in these schools there was not as much effort made to teach the children to read and write Russian as there was to give them a definite ideological direction. Thus the first schools were

K 175 871 opened by the administration in 1782 in many mosques, and Tobolsk Tatars were hired as teachers in order to block the influence of the Central Asian mullahs on the Kirghiz /Kazak/ population subject to the Russians. At the same time the Kirghiz /Kazak/ were given full access to Russian schools. In the 1870's boarding schools were opened in all the uyezd towns in the Akmolinsk and Semipalatinsk oblasts exclusively for Kirghiz /Kazak/ children (later transformed into lower agricultural schools). At present nomad village schools are being opened here.

which borders the Karakalpak. Similarly, Kirgiz is differentiated from Kazakh by minor sound changes. Within Kazakhstan proper two dialects may be found which derive their respective labels from the way the word for "no" is pronounced: (1) jŏk (dzhok), in the eastern parts of the republic, and (2) zŏk (zhok), in the western and northern parts of Kazakhstan.

These are, however, minor differences. The main point is that for purposes of oral communication Kazakh, Kirgiz, and Karakalpak are so mutually intelligible as to form a single language.

In writing and printing, the Turks of Central Asia used the Arabic script until the 20th century. In the 1930's Soviet authorities introduced first the Latin and in 1939-1940 the Cyrillic alphabets, with certain necessary additions for each language. The resultant orthographies present slightly differing appearances for Kazakh and Kirgiz. This difference constitutes a handicap, even for educated readers, to those unaccustomed to reading printed matter in both languages. Nevertheless, after a little initial hesitation, a Kazakh reader will be able to make out the content of an article in an unfamiliar Kirgiz newspaper. The communicator trying to reach both Kirgiz and Kazakhs by means of a written or printed document in one of these languages should therefore be aware that he must provide some incentive to readers of the other language to expend the extra effort.

In delimiting a target group within the Kazakh SSR one should remember that Slavs (Russians and Ukrainians) constitute over half of the total population. Russian is the language of the politically dominant group; the central government in Moscow is determined to make it the lingua franca of the realm. How much bilingualism this effort has produced among the Kazakhs is not known. Communist Party authorities frequently complain about the inadequacy of Russian instruction in Kazakh SSR schools. Nevertheless, there is little doubt that the proportion of Kazakhs with knowledge of Russian has increased greatly in the last two decades. No quantitative information in this respect is available, but a few generalizations can be made. In general, more Kazakh men than women, and more young people than old, learn the Russian language. One finds proportionately more Russian-speaking Kazakhs in urban areas than in rural (and fewest among the remaining nomadic tribes), and more among those whose social status makes knowledge of Russian a necessity for maintaining that status, such as political and professional leaders and workers in prestige manual occupations such as railroading.

On the other hand, the proportion of Russians in the KSSR who have a good working knowledge of the Kazakh language is probably small. Those who have such knowledge are minor officials, Party functionaries, work foremen, and others who deal with the monolingual Kazakh population in a direct supervisory capacity.

Much more would have to be said about bilingualism in a study of the other four union republics in Soviet Central Asia.[3] The fact that

[3]The Tartars of Turkestan deserve special mention in this context. They owe their important historical position as traders and mediators between the Turks and Russians to their knowledge of languages, high general educational standards (e.g., literacy), and zeal as teachers of Islam. However, it is probable that the influence of this small ethnic group (about 1% in 1926) has declined in the last quarter of a century.

K 191 some persons know or understand a second language in addition to their native tongue may be to the advantage of the communicator using mass channels, since such knowledge thus increases the number of people which messages in that language may be expected to reach. But it is essential that the propagandist know the role of the secondary language in the mind of the audience. Emotional opposition of the receiver to the language of the communicator (because it represents to him the language of the oppressor) may counteract the most carefully determined content.

K KN 212 LITERACY

The usefulness of the various printed media of communication depends on the literacy rate of a given population. According to Lorimer, in 1926 only 7.1 per cent of all Kazakhs "were able to read (in any language)."[1] This proportion placed them, according to the census of that year, ahead (!) of all native Central Asian groups except the Taranchi (8.5%). At that time the over-all proportion of persons aged nine years or older within the Kazakh republic who were able to read was 22.8 per cent (male 32.6%, female 12.5%). The comparable figures from the 1939 census are included in Table 11.

Table 11

LITERACY IN THE KSSR AND RSFSR, 1939*

Republic	Male Population	Female Population	Total Population
KSSR	85.2	66.3	76.3
RSFSR	92.3	73.0	81.9

*Percentage of persons aged nine or older able to read or write. From Lorimer (88), 1946, p. 198.

If one assumes that roughly half the population of the KSSR were Slavs (Russians, Ukrainians, Belo-Russians) and half were Turkic nationals (Kazakhs and a small number of Uzbeks and Taranchi), and that the RSFSR literacy rate is representative of the Slavic group, an estimate of 70.7 per cent literacy can be derived for the Turkic group as a whole. However, the Uzbek rate is lower than that of the Kazakhs, and quite probably the Slavs constituted less than half of the population of the KSSR; therefore the best estimate of the literacy rate in 1939 among the Kazakhs in Kazakhstan would appear to be approximately 72 per cent.

These data indicate an apparent tenfold increase between 1926 and 1939 in the literacy rate among Kazakhs in the KSSR. This is misleading, for the censuses were not based on the same definition of literacy; the figures for 1926 included only those able to read, while the 1939 figures include persons able to read or write. Thus the 1939 census may list as literate a number of people who were merely able to sign their

[1] Lorimer (88), 1946, p. 58.